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age of increase of those of the second and third classes and a decrease in the occurrence of those of the first on days when alcohol (40-80 grammes) was administered, with the reverse on normal days. The book is an addition to an already long list of compilations and restatements of previously advanced arguments, sociological, ethical, psychological, physiological and pathological, against the use of alcohol. Special sections are devoted to statistics of mortality and disease, the symptoms and conditions of chronic alcoholism, and the consideration of prophylactic measures.

C. C. STEWART.

Experimentelle Untersuchungen über die Veränderungen der ganglienzellen bei der acuten Alcoholvergiftung. Von DR. MED. HEINRICH DEHIO. Centralbl. f. Nervenheilkunde und Psychiatrie. März-Heft, 1895.

In undertaking the experimental study of changes in nervous cells, Dehio has chosen alcohol because of our more or less complete knowledge of its psychological and clinical effects. Eight rabbits, of which two were controls and one, being diseased, was useless, formed the first series for experiment. Alcohol was administered by mouth and by sub-cutaneous injection, the latter method producing the greatest results in the shortest time. The usual dose was 7 to 10 c.c. of 96% alcohol reduced to 40%, followed, as consciousness returned, by a further dose of 5 c.c., until in all 20 or 25 c.c. had been given. Death occurred in from one hour to thirty-four hours, according to the amount of alcohol administered.

Slides were prepared by Nissl's methyl-blue method (nitric acid and Flemming not giving any reliable results). The effect of the alcohol poisoning was not observed with any certainty in those animals which died in the earlier stages of intoxication, and in the others was most easily demonstrable in Purkinje's cells of the cerebellum. The observed pathological changes in the cells are described for them alone. The fine-meshed network of the blue staining substance is replaced by fine, irregularly arranged granules of more or less constant size. The achromatin is colored faintly blue. Sometimes the whole cell, sometimes only a part, is affected. Nucleus, nucleolus and cell processes are unchanged. By no means all the cells are affected, often only a relatively small number.

Another series included three dogs: one control, one living five hours, and the third thirty hours. The one living five hours showed nothing, while the one intoxicated for thirty hours gave more pronounced results than the rabbits.

C. C. STEWART.

II. ANTHROPOLOGICAL PSYCHOLOGY.

BY ALEX. F. CHAMBERLAIN, PH. D.

Die Denkschöpfung umgebender Welt aus kosmogonischen Vorstellungen in Cultur und Uncultur. A. BASTIAN. Berlin, 1896, 211 S. 8vo.

Another study in folk-psychology from the *doyen* of German ethnologists. This is a typical volume of Bastian's, and exhibits at once his merits and defects. It is a wilderness of facts, with imperfect references, and no index of tribes and peoples noticed. For all that, however, the book is an invaluable one to the psychologist and the student of the mind of primitive peoples.

Die Anfänge der Kunst. E. GROSSE. Leipzig, 1894, vii, 301 S. 8vo.

This volume of Dr. Grosse is a most welcome addition to the literature of primitive art. The eleven chapters are as follows: The object of the science of art; its way; primitive peoples; art; cosmetics; ornament; sculpture; the dance; poetry; music; conclusion. The author shows a firm grasp of the subject, and refers to important recent essays and studies of the art of the lower races of men. Dr. Grosse's general conclusion is worth quoting in his own words: "But the correspondence of the artistic creation of the rudest peoples and that of the most cultivated does not extend to breadth alone, but to depth also. However heterogeneous and in-artistic the primitive art forms sometimes appear at first sight, yet so soon as we examine them more closely, we always discover that they are fashioned after the same laws which govern the highest creations of art. . . . In consideration of this fundamental correspondence, the differences between primitive and the higher art forms seem to be more of a quantitative than of a qualitative kind. The *Gefühle* of primitive art are narrower and ruder, its forms are poorer and clumsier, but, in its essential motives, means and ends, the art of primitive times is one with the art of all times."

An Ethnologist's View of History. An Address before the Annual Meeting of the New Jersey Historical Society, Trenton, N. J., Jan. 28, 1896. By D. G. BRINTON. Philadelphia, 1896, 24 pp. 8vo.

In this interesting paper the foremost of America's anthropological philosophers sets forth his objections to the current views of the philosophy of history, and argues for a higher and better interpretation based upon the teachings of ethnology. His chief conclusions are: Men do not live in material things, but in mental states; and solely as they affect these are the material things valuable or valueless. The chief impulses of nations and peoples are abstract ideas and ideals, unreal and unrealizable; and it is in the pursuit of these that the great as well as the small movements on the arena of national life and on the stage of history have taken place. *The conscious and deliberate pursuit of ideal aims is the highest causality in human history.* Man can be explained only by man, and can be so explained perfectly. Requisite to the comprehension of ethnic psychology, and, therefore, desirable to the ethnologist and the historian, are the poetic instinct and nobility of personal character.

Seven Venerable Ghosts. J. W. POWELL. Amer. Anthropol., Vol. IX (1896), pp. 67-91.

The "seven venerable ghosts" discussed by Major Powell are *matter, essence, space, force, time, spirit, cause.* To use his own words: "These are the seven ghosts of science: the ghost of substance, the ghost of essence, the ghost of space, the ghost of force, the ghost of mind, the ghost of time, the ghost of cause, — seven reified words, seven voids, seven nothings." The paper is written in Major Powell's well-known incisive style.

The Animistic Vampire in New England. GEO. R. STETSON. Amer. Anthropol. (Washington), Vol. IX (1896), pp. 1-13.

From this article, which résumés the vampire superstition, we learn that in New England "it is believed that consumption is not a physical, but a spiritual disease, obsession or visitation; that as long as the body of a dead consumptive relative has blood in its heart, it is proof that an occult influence steals from it for death,